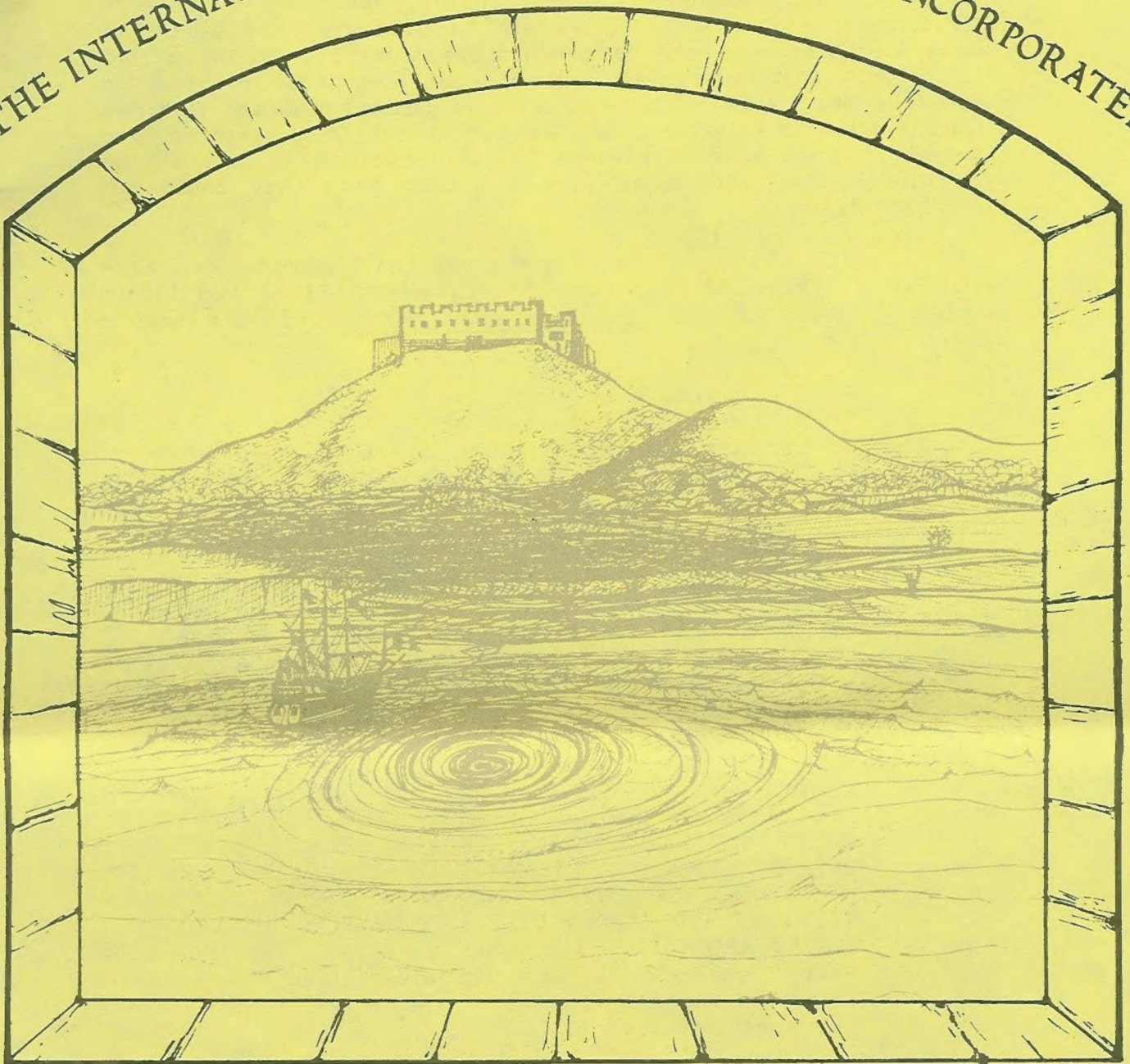


THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

GRADE: *COMPANION*

LIBER 49 THE FRENCH ACCENT

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Dear Companion

We are living in a busy epoch and quite often one's time is at a premium. After sending out the preliminary instruction of Planes I & II, we aim at producing the Libers in such a way that each can be comfortably studied over the period of a month. This, of course, can only be a general average for we have a very wide membership with sojourners who are in many different situations. Sometimes we get letters from brethren who say their particular circumstance has caused them to fall behind ... while on the other hand some say they wish they could get the Libers faster!

In order to facilitate everyone's pace we have instituted a "TWO-STEP" program whereby we will send two Libers a month (instead of one), to those who so wish. Here's how it works:

PLAN "A" We will send two Libers a month BY SURFACE POST at no increase in monthly dues. Note: The delivery of surface post is erratic ... depending on where you live, mail may take 3 - 4 months to reach you and you may receive two or three mailings at the same time even though they were each mailed a month apart! Quite frankly we do not recommend surface post ... but the choice is yours! IF YOU WISH TO INITIATE PLAN "A" ... WHEN YOU RENEW YOUR ACTIVE STATUS SIMPLY WRITE ON THE SLIP PLAN "A" AND WE WILL SEND 2 LIBERS PER MONTH INSTEAD OF 1 ... BY SURFACE MAIL AT NO INCREASE IN MONTHLY DUES.

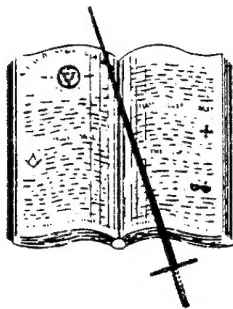
PLAN "B" We will send two Libers a month by air mail. It will cost twice the regular contribution. IF YOU WISH TO INITIATE "PLAN B" ... WHEN YOU SEND IN YOUR NEXT DUES-DONATION SIMPLY WRITE ON THE SLIP "PLAN B". WE WILL THEN ENTER YOUR SUBSCRIPTION FOR HALF THE TIME AND SEND 2 LIBERS PER MONTH INSTEAD OF 1 ... BY AIR MAIL. (In other words, if you send in a year's subscription and initiate "Plan B", we will enter the subscription for 6 months and send 2 Libers per month, instead of 1.)

IF YOU WISH YOUR LIBERS TO COME ACCORDING TO THE REGULAR SCHEDULE OF 1 PER MONTH, SIMPLY SEND IN YOUR DUES AS USUAL AND GIVE NO SPECIAL INSTRUCTIONS!

THESE PLANS AFFORD COMPLETE FLEXIBILITY SO THAT WHEN THE TIME COMES TO SEND IN YOUR DUES YOU CAN CHOOSE TO HAVE YOUR LIBERS FOR THE UP-COMING PERIOD SENT ACCORDING TO THE PACE YOU WANT TO RECEIVE THEM AT. WE HOPE YOU WILL APPRECIATE THIS EFFORT WE ARE MAKING TO ACCOMMODATE EVERYONE ... AND THAT THE INSTRUCTIONS ARE CLEAR ENOUGH TO BE FOLLOWED WITHOUT CONFUSION!

IMPORTANT NOTICE: PLAN "A" IS NOT AVAILABLE TO MEMBERS IN POSTAL ZONE "A".

THE INTERNATIONAL COLLEGE OF MARTINIST STUDIES



Thursday at noon.

Beloved Companions

The 'ayes' have it! With no delay then, we resume the LYONS LECTURES herein and trust they will bring you delight and great insight.

With all good wishes as we continue our pilgrimage

Sincerely in the Works

Saccon



THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

#184

FOURTH LESSON

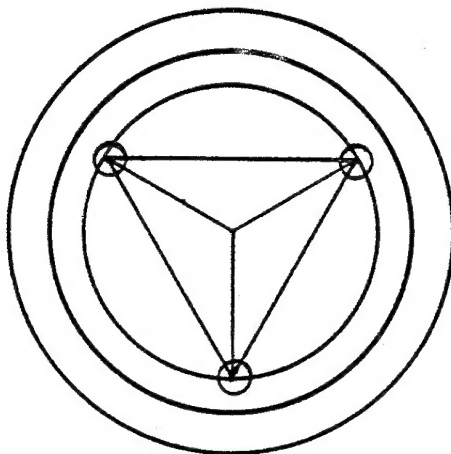
On the explosion of forms and of the necessity of the quaternary

My Brethren,

As soon as the vastness of the spirits of the axis had modified the essences they had extracted from within to the extent of making a maintained impression, that is, that they had distinguished between the three principles in the solid given to mercury, in the mobile given to sulphur and in the fluid given to salt; from that time, everything took life from the vehicle of the central axis, which the spirits inserted into every body to serve as a common ground for the operation of these same spirits, for production, growth and reintegration; from then on, the void which the Scriptures spoke of came to an end. The void should only be understood as the lack of this vehicle in all bodies; like the Scriptures tell, that everything was without form, it must be understood as the indifference of matter towards its principle, lacking the modification and the distinction which gave shape to that which was without form, and life to that which was deprived. In the philosophical matras, matter was neutral, as the spirits of the axis had emanated it from themselves, 1. The spirits of the axis modified it and, as soon as its principles were distinguished in their mixture, everything got a shape, 2. As soon as everything had a shape, in order to form life or the movement of all bodies, they imparted their vehicle of the central axis to all the bodies, 3.

Let us stop here. The spirits of the axis, having done all this work, had fulfilled the law, the precept and the commandment being innate in them from the time of their emanation, by accomplishing the six thoughts of the Eternal contained in the equilateral triangle, an image which the Eternal had conceived for the creation of the universe and the one(1) who was to preside over it, and in the ternary verb residing in the centre of the triangle, as represented in the diagram in the previous discourse, clearly giving the idea of the ternary number, since no man in the universe could deny that the angle of the West is not the angle of the South, the angle of the South is not the angle of the North, and the angle of the North is none of the two others; thus clearly conveying the idea of the ternary number.

The verb, which was in the centre, is also ternary, as I will demonstrate in the following diagram:



(Diagram redrawn, an exact copy of the original. This diagram has also been brought from the end of the instruction to its logical position. (R.A.))

Consider the triangle inscribed in the three circles. It is not necessary to be a mathematician; nature acts more simply than their factual and purely material procedures. It is only necessary to have eyes to see that it is the centre which generates the triangle; and not only the triangle but any figure. To convince oneself of this, one only has to look at the difficulty of drawing an equilateral triangle without its centre, being easily drawn once you start from there. Nature always chooses the easiest way, and everything which is not marked with this seal must be regarded as apocryphal. Not only does the centre generate the triangle, but it also is its life: the three lines proceeding from the centre show us its close relationship with the three angles. If this relationship were to cease, the equilateral triangle would be dead, that is, it would have another form which would not be its own. Now, the figure of the equilateral triangle containing all the co-eternal numbers, cannot have an end, since it was created by the direct thought of the Eternal.

Now, that which issues from this ineffable and imperishable source is positively the plan of the spirits of the axis, as I will make clear. Is it not true that, once the three principles, mercury, sulphur and salt, became distinct, they shaped all the bodies of the universe? I will stop at that of the general body, or the earth, which is an equilateral triangle. Is it not also true that these three terrestrial angles, or of whichever form, would be without movement, growth or production without this vehicle, being the life of all bodies? Now, we can clearly see, physically, that this vehicle is ternary: through one of its modifications, it operates on mercury, through another, it operates on sulphur and through the third, it operates on salt. If it did not have this ternary number, it would not be able to act on the three principles of the various bodies, through an unchanging law which the Eternal has established in the universe of spirits as well as in that of bodies, so that no being may be united with another if it does not have the principles of the nature of that being. Now, all the bodies of the universe are united with each other, thus clearly proving they all have the same principles. So we see that the life of all bodies must necessarily be ternary, in order to be able to maintain the three principles of the mixture of which they are all composed.

This is so true that the withdrawal of the vehicle produces what is commonly called the death of the body, and which we call reintegration.

If there are some incredulous about this, here is an experiment to convince them. When you seek far into the universe, oh man, you ignore that my works are near to you; look for them, not in books, which are collections of the vain imaginations of your fellow men, but in my simplest works. Look into your midpoint, to convince yourself that the reintegration of the bodies results from the withdrawal of the vehicle. Observe that you need to take this vehicle, firstly from a fire, 1, transferring itself to that of a stone, 2, finally giving rise to the explosion into a more subtle fire, being that of sulphur as contained in the flame of a match, 3. One may consider the fire of this match as the generator of the fire of the wood. The match, 1, causes the fire of the wood, 2, and that of the wood causes that of the air, which is the flame, 3. Let us now see their reintegration, and let us begin with air given to salt. The smoke, 1, begins to reintegrate with its principle, the air or the salt; the fire, 2, reintegrates into its solar principle, or sulphur; and finally, mercury, the solid body, remains on the surface of the earth making up the ash, 3. We see, through all these examples, that matter has taken shape through the arrangement of the three essences, and that these forms have got life from the vehicle. The same is true of the rupture of the philosophical matras, being due to the withdrawal of the doubly powerful spirit of the Creator, who kept all the forms contained in the matras deprived of movement. But, as soon as He saw that they had been formed by the spirits of the axis, and that they had acted following the thought of His Eternal Father, the Verb of the Father broke the barrier He had set on all the bodies, and traced out the various operations they should follow to them all, as well as to all the various divine spiritual beings who were in charge of them, by way of divine spiritual acts as well as laws for the different embodied beings. Now, the rupture of the philosophical matras, or what is commonly called chaos, began to develop due to the position that the general body, guided by Wisdom, came to occupy in the centre of the universal circle; because of its triangular form the general body should be the central point of the operation of the various bodies of the whole universe, as I will demonstrate even better later on when I will be talking about celestial bodies.

As soon as the general body had taken its place, the particular bodies took their places, also determined for them by the Divine Wisdom of the Father. Again we see the ternary number in the universal circle, the general body and the particular bodies. It is from the unity of action of these three classes of being in the universe that everything has a passive life, and that the law of apparent forms subsist during the course of their growth, production, and right up to their reintegration, as we can see in the eyes of the form, that, without the spiritual act of the spirits of the central fire axis acting unceasingly on all bodies, on the central axis vehicle which they inserted into them, without the reaction of the solar star, nothing, being without vitality on this surface, could produce anything.

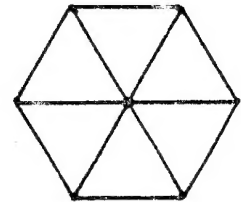
Note well, brethren, that as soon as the universe was in its place, like the Eternal had conceived it in His thought, it was presented by our divine master, who presented his accomplished work, so that He would deign to give it the seal of His blessing. It is this blessing, or this dedication of the universal temple to the Eternal, that allows us to conceive of the principle of the quaternary number by way of the body, and of the septenary number. In the above, I have shown that the universe, being senary by its double ternary of apparent form and of

life, was made according to the plan which the Eternal had given to the various spirits of the axis, by way of His ternary Verb in the centre of the triangle. For these three essences are to their vehicle what the triangle is to the Verb of the Eternal. It is this Verb that God conceived and manifested, at the centre of His triangle, to the spirits of the central fire axis, serving as a support to the entire universe, just as the vehicle is the support of all forms. The vehicle ends by reintegrating into the axis spirits who made it, whereas the Verb of the Father, being eternal, will exist for ever in the almighty Being who emanated it, after He has reintegrated it within Himself.

The quaternary number obtained its principle through the union which the Eternal made of the whole universe in dedicating it to Himself and in giving vitality to all the spirits, all the lives and all the forms, and in serving as a vitalizing, living centre with eternal life for the divine spiritual beings and a life of production, growth and reintegration during the course of all the forms of the universe.

God is so vitally essential to the duration of all beings of the universe that a grain of sand cannot have a shape unless it is united to Him. The grain of sand contains the three essences and the vehicle, 6. Now, the vehicle itself can only have life if it is vitalized. Vitalization is necessarily of God, who maintains unceasingly all the universe of beings, making up the quaternary number: the essences, 1; the form, 2; the life, 3; and vitalization, 4. In the same way, the division of the three essences, 3, the life of forms, 3, gives the senary number, 6.

Vitalization can only take place through the septenary: It is the ray divided six times which is engendered by the centre, forming six equilateral triangles to show that the law of the Eternal is universal, since it is impossible to describe a circle without starting from the centre. The centre is to the circle what the vehicle is to all bodies. Ignorance of this centre makes the circle useless to whoever wishes to operate on it, and the withdrawal of the vehicle takes away the movement from any form, makes it putrify, and makes its law of appearance cease for ever through reintegration.



Let us make the necessity of the quaternary number clearer. The central axis, 1, produced and maintains all the bodies of the universe, 2; the sun vitalizes them, 3. Now, as the central axis circle is in direct communion with the supracelestial, it draws vitality, passing it on to them, from the Divinity, 4. This shows us that, from the cedar to the hyssop, from the insect to the elephant, from the whale to the ichneumon, everything in this universe owes its existence to the awesome quaternary, as being that of the Divinity, complementing His indivisible, unchangeable, infinite and unmovable quadruple essence: indivisible, because nothing can exist without His unity and that, outside of Him, everything ceases to be, even as regards divine spiritual life, because it falls into the death of eternal privation; unchanging, because it never changes, its nature being inexhaustible; infinite, because it is co-eternal with Divinity, without beginning or end; and unchangeable, because it is through it that Divinity operates all emanations, all creations, all reintegrations. Finally, it is through it that the whole divine law operates, on the most perfect beings of the eternal spirits as well as on the crudest beings with manifest forms on this surface, since nothing can have form, movement and life except through it (2), and nothing can

exist except in unity with it. Finally, it is what lets us see the Father, the Son, the Holy Spirit and the minor (3).

In the following discourse, we will speak of the various products of the nature of the various forms of the universe. For now, let us observe, brethren, that everything I have said in the previous discourses, and what I have just said, proves to us that the universe had been shaped and already begun to operate before man had left the bosom of the Creator. It will not be until the sixth discourse that, with the help of the Eternal, I will deal with his emanation.

NOTES:

- (1) Man. (R.A.).
- (2) The quaternary number (R.A.).
- (3) The Minor is Man.

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

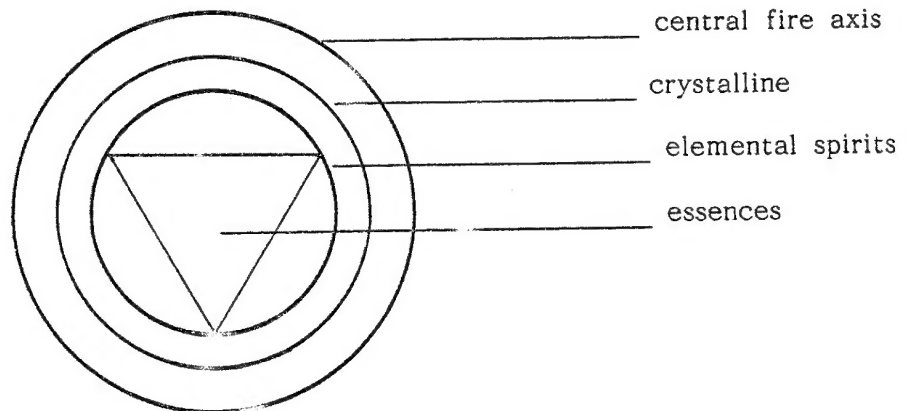
#185

FIFTH LESSON

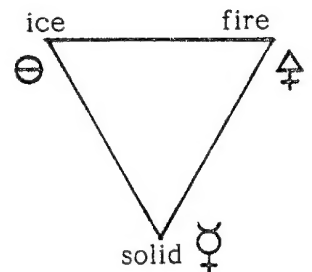
On the various productions of nature and of the various forms of this universe (R.A.)

My Brethren,

This vast universe, created by the Almighty thought of the Eternal, offers many beautiful things which can be contemplated in detail. The three circles of the following figure are the three main parts vivifying the surface of the general body of the earth.



The first of these circles, called the universal circle, is composed of innumerable fire spirits of the central fire axis, acting unceasingly on every living thing in the universe, containing one of their vehicles. The action of these spirits is so prodigious that it would soon consume all the celestial and terrestrial bodies, but eternal Wisdom has provided the second circle, which we call crystalline, also being composed of a prodigious number of spirits whose benign aquatic, humid action calms the great fire of the first spirits. The third circle is made up of the elemental spirits which surround us. It is through these three circles that the whole of nature is maintained. The physical proof of what I am saying about these circles is to be found in the three angles of the equilateral triangle of our earth, allowing us to see the action of these three circles upon it. The Western angle contains all the solids; it is where all the rocks are to be found; it is also given to mercury. The angle of the South is given to sulphur; thus we see that this angle of the earth is full of fires, all the volcanoes seem to be gathered together there. The Northern angle, given to salt, contains all the ice, which, as everyone knows, is only a frozen salt; since



ice is made by using salt, etc. The meeting of the three angles and the three circles gives us the senary number, which shows us the six thoughts of the Eternal.

The upper part nourishes the lower part, just as the mouth, which is only the passage for food, nourishes the rest of the body: the same is true of the whole surface of the earth. A palpable proof that there are only three elements - earth, fire and water, and not air, which is only more rarified water -, which are the three realms: there is surely no realm in the air part. Everything there took life on the general body, or the earth, and is itself contained in these three realms. All winged species took life on the surface of the earth and cannot even sustain themselves in the air except by continual movement, which makes them feel, by the fatigue that this movement causes them, that they are not made to live in air, like fish, for example, laying their eggs and reproducing in water. The same is not true for air: all the insects which appear in this part began to take life here below, and the proof of this is very clear, for there are none which do not feed on the food to be found on this surface.

The various realms on earth prove to us once more the virtue of the ternary number: the vegetable, the mineral and the animal are considered as distinct from each other regarding their characteristics. However, what a prodigious number of beings of apparent form do they not contain, each in particular? This again provides us with confirmation of what I said in the preceeding discourses concerning the ternary mixture which makes up all bodies; mercury, sulphur and salt. They are in fact, to all the forms of the universe, what the three realms are to all the bodies of the earth. Just as these three realms contain a prodigious number of beings with different forms, sorted out into the three realms, in the same way the prodigious modification of all the forms of the universe are ordered in the ternary mixture of mercury, sulphur and salt, as being the generator, the support and the food of all these bodies. As soon as their combination ceases, there are no more forms, as can be seen by the reintegration of sulphur which operates on the body of the wood in a hearth: As soon as the sulphurous essence is reintegrated, there is no more form; as long as there is any left, the body is not destroyed. As in coal, there is a form, but as soon as the coal receives a new action of fire reintegrating all that remains of its sulphurous part, the only form left is ash. If this ash is again put into a large fire, it also reintegrates in its turn.

Now I will ask: What became of the form of this wood? What became of the essences of which it was made? And what became of the number of its shape? I will reply that the form has been totally dissipated, because there is no vestige of it to be seen; that these essences have been reintegrated into the basic part, but that the number still remains, and here is how I will prove it. The number is co-eternal, as I have shown in the previous discourses; however much the forms may change, being but pure appearance, the spirits which formed them produced and passed their number on to them. Thus they cannot lose it, so it must necessarily return to them, just like they gave it. The spirits of the axis received the ternary number at the time of their emanation. That which operates must necessarily bear the number of its factors, agents or makers, since it is through that same number they operate on all the bodies having issued from them. They operate on them through their ternary number. Therefore that same number of whichever body must return to its first source, since the number certainly has no shape nor form of any kind, even though we cannot conceive of it without one. But we are well aware, for example, that a spirit has no form; the same is true

of the number. Thus, we see that matter exists, has form and duration, only through the continual operation of the spirits of the central fire axis which produced it, through that of the cristalline spirits which give it its nourishment through the share of influence they impart accordingly as they receive it through the supracelestial from Divinity.

One must not believe that the prodigious number of spirits which sustain all the bodies of this vast universe need themselves to receive a real substantial matter, in order to sustain it. Not at all. These spirits have inherent in them, from the time of their emanation, the ability to extract spirituous essences and to sustain them, just as a father feeds his child, because he has what is needed to provide it with something to eat. The same is true of these spirits. They have everything to sustain the production, growth and reintegration of all the bodies of the universe, without it being a question of a vehicle of real, existing matter, since matter has no reality except through its appearance, and its appearance exists only through the operation of these same spirits, which is purely spirituous, distinct from these pure and simple spirits, in that the ternary spirits are endowed with all kinds of faculties, of movement and of balance, for the sustenance of all bodies, but they do not have the knowledge nor the capacity of thought given to pure spirits such as man, etc. This is what spirituous action means, and it may be described as movement, since the activity appertains to beings superior to those we are speaking about and is purely spiritual; this can be conceived of by the vast and incomparable difference between thought and any kind of corporal movement. One may go several times around the universe in one moment by thought, whereas, in order for the tiniest being on the surface to move over the distance of a few toises(1), a considerable amount of time is needed, as it has nothing to do with thought, being limitless and unrelated to time.

Bodies, therefore, are only what children let us see on glass when, with water and soap, and with a straw, they make an apparent body having its solidity or weight, its dimension or shape, and its number, which is the operation of the agents of the forms. This body of air is blown to a height beyond that at which it took its form; the reaction taking place as it falls causes it to break its union, it reintegrates into the air without leaving the tiniest vestige for the eyes of those who see it. The same is true of all forms: everything having had a beginning must end. This body, having lasted only a moment, is the real image of the most solid bodies of the earth, such as the hardest diamonds, stones and rocks. Their reintegration takes place by the same laws which caused that of the soap bubbles, each one following the modification of what it was made up of. Thus, we can no more conceive of real, existing matter than we can conceive of continually using an article of clothing without wearing it out. An article of clothing forms its reintegration every day and has to be replaced. This shows us the successive duration of the various bodies, which only exist through the continual operation of the various beings activating them; this enables us to see in the continual ending of these same bodies, the end of this apparent universe. Let us hasten to consider the moment when all beings shall have no limits other than those they have set themselves, through the use of their free will within the one they had here below.

The almighty Being who presides over everything and whose infinite bounty is felt by every being, not content with having engraved His holy laws in ineffable characters in our souls and in our hearts, personally wished to give us His example of what we ought to do in order to share in the joy of His chosen ones. His very holy manifestations of glory began with Adam, 1; they were repeated

under the descendants of Adam by the holy man, Enoch, 2; were continued by Noah, 3, to the reconciliation of the earth; they finally showed their power under Abraham, 4; from there, under Moses, 5; in the deliverance of the chosen people. The same deliverance was seen under Zorobabel, 6, by the return from captivity of Babylon to come and form the centre of His divine spiritual operations; through the regeneration of the minor, through the birth of our divine master J. C., who came to put the seal on the minors who were, are and shall be worthy of it, by the 7th choice which he made in the centre of his receptacle, as having to be the meeting point of all the spirits who will unite their will to his, sharing in the promises of the Eternal, in the fruit of so many choices, in the action of the Holy Spirit, in the operation of so many graces, in the destruction of the barrier which separates us from divine communication through the sin of our first father, in the operation of the apostles, the prophets and the patriarchs, in the ineffable gifts of the Holy Spirit, and, above all, in the precious blood of Jesus Christ, offered unto the Eternal for our sanctification and poured upon the divine spiritual being and on the apparent form of each one of us who wishes to follow the holy laws he laid down for us during his life.

Let us therefore unite, my very dear brethren, in one single thought, will and deed, to approach the altar of his compassion in the holy time of the holy week, when the whole universe celebrates the death of our divine Saviour; let us all die with him in the world, in its pride and covetousness, to be resurrected with him, with the robe of sanctification, or with the robe of a new divine spiritual life, entirely devoted to follow in every respect the divine laws, precepts and commandments of the Eternal. May God grant us every grace to do this. Amen

Amen. Amen. Amen.

NOTES:

1) toise = $6\frac{1}{2}$ feet.

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

#186

SIXTH LESSON

On the emanation of man (R.A.)

My Brothers,

Does the picture of the emanation of the first man have to be redrawn to make it the subject of our praise or of our regrets: of our praise because of the sublime state in which he was placed in the beginning; of our regrets because of the state of humiliation, of errors and of darkness into which he had fallen because of his corrupt practices? Then how can we rise again to this original state if we do not have a correct idea of it? Yet it is our duty, for the aim of all our works is to regain the knowledge we had the misfortune of losing through the corruption of our first father.

The Universe was created, all the beings which are part of it were already fulfilling the laws of their emanation, such as divine Wisdom had ordered for them, all the bodies were occupying their places, when the Eternal emanated man, or Adam, the "roux" or "reaux" man, which means to be elevated in divine spiritual glory. He was emanated in a body of indestructible glory, which was not subject to any influence from the elemental part. There was no need for any kind of nutrition for his form, which was wholly spiritual; the purest spirit of the central fire axis had no more influence on this form than the one operating on the most crude element of matter, because a body of glory is only the outer form of a pure spirit, which it takes on at will and, similarly, leaves when it becomes purely and simply a spirit again. This form was of a similar kind to the one we now have. The equilateral triangle, the first image which appeared in the thinking mind of the Eternal, was this same form. It differed from the one we now have only in nature; one was glorious, spiritual and impassive, and the other is dark, material and passive(1).

The Eternal had created everything for this man, whom He named man-god of the earth. After having manifested His immense power over all the created universe, which obeyed Him with respect, He gave man his law, precept and commandment so that he should be able to operate with and against the first corrupted spirits. He taught him the purpose of his emanation, which should have been to attack, fight and reduce the first corrupted spirits to the greatest privation, and thus bring about their redemption. Finally, he was to do for them what they have since done, and still do, against him, by seducing him and leading him into the snares of error and impure seduction which they use against him to lead him to evil. Adam was to lead them to good through the various works he had to perform on them. He had received from the Eternal a verb of descendance of God similar to Himself, through which he was to be reborn by having a divine spiritual being

come down in glorious form similar to his own, sent by the Eternal. Through his verb, Adam should have made a body of glory into which the Eternal was to have a spirit sent down. Thus the work of Adam would have been one with that of the Eternal, and he would have seen himself reborn as a descendant of God, whose full glory would have been the admiration of the heavens and of earth.

Perhaps one might ask me how a verb could produce a form. I would reply that the Eternal, being a pure spirit, without space, without limits and without time, because He is infinite, is able to emanate divine spiritual beings and outer bodies only through His allpowerful thought. Now, the spirit He emanates is certainly a verb (2), as it can be considered: thought gives rise to will, and will to the verb. With Divinity, it is not the same as with limited beings: with the Eternal, any verb is a spirit, whereas, in the case of all emanated beings, a verb is only an act of that same spirit. No thought of Divinity can remain without action. Now, every being He emanated out of Himself, endowed with faculties for manifesting His will, has an innate verb within, through which it must manifest it(3). This verb is so closely linked to its being that it is bound to be itself. I am going to explain this in greater detail before continuing.

The eternal verb of Divinity remains for all eternity in close union with the Divinity, God the Father, since it is His direct action and thus the Divinity Himself, as well as with the Holy Spirit, being the eternal action of both. So it must not be confused with any kind of emanation, because they are the essences of Divinity. But every divine spiritual being, having emanated from the Divinity, is considered as having the verb of its emanation innate in itself, as having come from the threefold essence of Divinity. Through its emanation from the eternal Father, it has thought innate; through the thought of the eternal Son, or of the Verb, it also has its verb; and through that of the Holy Spirit, it has its action. This verb is so closely innate in it that it constitutes the law, precept and commandment which it must follow; contained in it is the number which, being coeternal, brings about the thought of the Father, the will of the Son and the action of the Spirit. That is what the Scripture means when it says: "The heavens and earth will pass away, but my verbs will never pass away"; for every emanation is eternal: 1. through the thought, 2. through the verb, 3. through the number, and 4. through the very essence of which it is made, which, being spiritual and divine, is found to have innate in it four eternal faculties, for it is an emanation of the four-fold essence of the Divinity. A true verb is a spirit, for the Divinity manifests His all-powerful thought only through spirits. Now, since He is necessarily always thinking, He must also constantly emanate spirits, for which He creates virtues, powers and properties, and this gives Him the name of the Eternal Creator. Adam was, by the Eternal, made guardian of one of His verbs of creation of a glorious form, into which the Eternal was to send down a divine spirit similar to Himself, and he was also to see himself reborn in a descendance of God.

Adam having manifested the great power with which he was vested, through the order and in the presence of the Eternal, was left alone by the Divinity to make use of the strength, virtue and power he was vested with. Adam was perfectly aware of the purpose of his emanation, he knew that he had come to fight unceasingly against the evil demon, and to act on its behalf. Left alone, Adam began to think about the great power he had been given, which he thought was equal to that of Divinity Itself, and, in this confusion, he tried to see into divine infinity. This was something the Divinity had forbidden him to do, expressly having told him never to look into it except through His involvement or by His

order. (This divine infinity is incomprehensible to every emanated being, because one must be God Himself to be able to understand it). This thoughtless pursuit plunged Adam into perplexity, as he could not fathom what he had not been permitted to see. Adam's thought of looking into divine infinity became immediately known to the first corrupt spirits.

Before going any further, I would like to say that Adam had been emanated at the centre of the six divine spiritual circles, where he was the center, thus making him feel that he was made to command the whole universe. He resided in the centre of the earthly paradise, which is none other than the centre of the heavens, for a body of glory, being spiritual, does not need a solid base to support itself. The various fruits allegorically attributed to this paradise are none other than those which the Eternal expected from the first man if he had followed the plan of his emanation. They also represent the fact that Adam was not likely to be nourished by any of the tainted fruits of matter, but that he was only nourished by the purely divine, spiritual fruits of his nature. A pure simple spirit, such as Adam was, does not drink or eat to maintain his body since he leaves it and returns to it at will. The paradise on earth or earthly paradise, is therefore none other than the centre of the heavens, where Adam was to have resided with all his descendants, if he had not sinned, and the first corrupted spirits would then have inhabited the lower part, or the earth, where they would have been enclosed in bodies of visible matter approximately like those which we have. There is no doubt that, had (sic) Adam remained faithful to the law of the Eternal, he would have been a mediator of reconciliation on behalf of those first corrupted beings. The first lodge which was held in the Universe was that of the Creator, of His divine Son under the name of Hely, and Adam. They held it to decide on the form they would give to the first corrupted spirits. Adam therefore must have been well aware that the whole plan of this law which was to be given to these corrupted beings, depended on the strength with which he would drive them back in his fight, for the leader of the demons, having conceived the impious thought of attacking the Divinity itself, would undoubtedly attack the emanated beings who had originated from Him, and it was certainly for this combat that the Divinity had endowed Adam with great power to resist and contain him.

Adam, being able to see the Divinity, then saw what the Eternal was thinking; he also knew what the perverse spirit was thinking, because nothing is hidden between pure and simple spirits. It is not the same as amongst men, who hide their thoughts and mask them by words which often say the opposite. Before the spirit everything is unveiled, unclouded and open. This is why the language of the good spirit cannot be understood by men of matter, because, through their impure link with the evil spirit, they continually receive new veils hiding the truth from them. It is this veil of abomination which makes all men who allow themselves to be covered by it into men of error, doubts and darkness, and finally leads them to eternal privation by persuading them that they are following the law of the Eternal, just as the devil had persuaded Adam of this. For, if the evil spirit were to show man all the horror of his thoughts, he would not let himself be seduced by them. But he attacks by means of a lot of deception which he knows is likely to please the ill will of the spiritual being, imperceptibly seducing his material sense, and then the divine being.

I imagine a man who openly contemplated a place of delights, of which all the combined beauty enraptured his soul; I imagine that the law this man had received was to always have his eyes on this place, and that, from the moment he

allowed himself to be seduced into looking elsewhere, he would then cease to see the place of delights. Someone called from behind, and told him to turn his head, and that there was a place even more pleasant than the first. This man was free, he looked at this place and saw well that nothing could equal it, but finally, of his own free will, allowing himself to be seduced, he turned his head. Instead of seeing a place of delights, he saw only horrible things. He wished to turn back to the original view, but a wall ten feet thick had been put up, preventing him from seeing it. Now, if he were asked to give you a plan of this first place, it would be very difficult for him; because of the distance he was away from it, he would even doubt what was said about it by those who could see it.

Adam had his free will, just as did the corrupt spirits; for, having come to bring about justice over them, his nature was such that he had been given the faculty through which the first corrupt spirits had sinned, to serve as an example to teach them and be a living example that might have caused them to change a great deal. By increasingly restricting the evil action of these first spirits and by serving as a good contact, he would imperceptibly have brought them back to a change of action, or regeneration, for every spirit changing its law must necessarily change its action. If the leader of the corrupt spirits had changed by adopting the law of the Eternal, there would be no more question of evil over the whole expanse of this universe for he is the tree of the life of evil, not evil itself, for through his emanation the law of the Eternal is innate in him and so he can only bear evil and not create it in any way, as all creation must be of God, the Eternal Creator. The corrupt spirits can only give rise to actions opposed to good, always occurring in them with a considerable decrease in their action, for sovereign good must exist in the Divinity and the ability to do evil has never been in Him. So it is absolutely certain that each individual being who wishes to attack the essential Being will become the weakest of all beings.

Acting through principles opposed to those innate in it, it senses, at the very time of its victory, the conflicts within itself, which humiliate it far more than its victories could make it proud. These conflicts stem from the absolute conviction, which it cannot destroy in itself, that all it does is opposed to its very nature as a divine spiritual being, and that, due to the state of dissatisfaction it is in, since it does not take part in the destiny of those who follow the laws of the essential Being. This can be seen through the life of men here below, who do evil only with difficulty and have to work at it, then to find terrible emptiness after the success of their evil undertakings, for which they had promised themselves the greatest satisfaction. It is this unhappy state of man that has led so many to despair, at the very moment when their fellow men, guided by the same error, believed them to be at the height of happiness. I repeat, nothing can destroy the nature of the laws which the Eternal has laid down. Every being departing from them is the unhappiest of beings, because the whole of nature conspires against him, as everything is based on good. He then becomes the dual receptacle of good and evil: of the evil he does with difficulty, and of the good which torments him, for he can never destroy what is inborn in him.

From what I have just said, one can see, that the origin of evil should not be considered as being the work of any spirit which is evil in itself, it is strictly only the will opposed to that of the essential Being, that gives rise to evil. It is this creation of evil which shows how unsound all men's research into objects contrary to their nature is, for uniting them with those who profess evil, it only tends to make them the most unhappy in nature. This is seen every day before our eyes in the unfortunate conduct of men who allow themselves to be led by

what is commonly known as the passions, and which we call poor intellect; and yet they still seek light in the darkness, and never find it, like ships in the war, which through mistaken judgement believe themselves to be on the high seas, and seeing lights, take them to be ships, and heading towards them at full sail, believing they would not get there in time, hit only the rocks of a steep cliff, on which they are shattered, and they die in what they thought was going to be a source of their happiness in this life. This picture is that of every man who allows himself to be taken in by our common enemy, whose total work consists in making his laws of abomination appear to man as pure as divine spiritual laws.

Still man has powerful weapons to oppose him. The most powerful are those of prayer. It is through prayer that man becomes more intimately united with the infinite action of the Holy Spirit, who gives him a strength superior to that of all of his enemies. Next to prayer, I place regularity of conduct, for it is very difficult to be able to go near the fire without being burned. The third are (sic) good works, which truly belong to the person who does them, for they obtain for him an indestructible fruit of blessings from the Eternal which finally leads him, even in this life, to protection from the attacks of his enemies. This is what I pray the Eternal to grant us all. To Him be glory, honour and praise from all beings which have been emanated or created, for ever and ever. Amen.

Amen. Amen. Amen.

NOTES:

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- (1) Impassive and passive here intends to convey the idea of being imperturbable, in the sense of not being physical, and perturbable, yet passive since physical.
 - (2) Verb = action
 - (3) The Divine Will

THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions
to
men of desire

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SEVENTH LESSON

On man's prevarication (R.A.)

Brethren,

After having retraced the glorious state of our first father, we are going to examine the state he fell into through his prevarication.

He had been emanated to manifest the greatest glory of the Eternal, and he tried to manifest his power for his personal satisfaction by allowing himself to be led astray by his enemy, who told him of a plan totally opposed to that of the laws of the Eternal. Adam used the power of the devil to attack the Eternal and committed his crime in the presence of the corrupt spirits to their detriment, for, as I have already said, he had been emanated to perform a cult(1) of reconciliation on behalf of these first spirits.

By the justice of the Eternal, Adam was cast from the centre of the celestial realms, and was forced to go to the abyss of the earth, there to assume a form similar to the one we have. He fell into despair and darkness because of his crime, and the state of nakedness he was in with the companion and object(2) of his misfortune, and because God had stripped him of his body of glory. Just as it says symbolically in the Scriptures, God made them some clothes. Now the clothing he made them is none other than the visible shape which covers our divine spiritual being, or our soul.

God banished them from the earthly paradise, or from heaven, to come and crawl on earth like the rest of the animals, and subjected them to time. It was this subjection which made Adam realize the full horror of his crime, for, in his first state of glory, he was a thinking being of the Divinity, and so he encountered no obstacles to communication with Him; whereas, in his second body of matter, he found himself subjected to the attacks of the mind which constantly assail the path of his visible shape, then, as soon as it becomes its master, it attacks the spiritual being enclosed in it. Now, while the soul is engaged in this fight, it is not thinking, but is pensive. It was not the same for Adam, who having received an undestructible body of glory from the Divinity, now received the communication of the thought of the Eternal through a superior being that God sent to him in a visible form and who communicated His unveiled will to him; instead, as he had become pensive, he could, due to the work he constantly had to do to check incorrect thought, only be a thinking being at times, through a close union with the spirit.

Now this union is only the reward for the strength with which he drives away incorrect thought, thus satisfying the justice of the Eternal concerning the crime

of our first father, for the earthly being which has most benefitted from the union of the spirit must necessarily be the one having most felt privation, since, during the time he was combatting evil, his soul was suffering from privation and fear, being what we call the punishment of the spirit; privation due to estrangement from the good spirit and coming closer to the evil one, and fear due to the terror of man falling prey to his enemy.

Now, it is the fidelity of the minor in this spiritual battle that has made apostles and prophets, and this again is what makes sages. The thinking being is directly of the Divinity, whereas the pensive being can never be in touch with the Divinity when it is pensive, for it is in privation. Man is now thinking and pensive; pensive through the subjection he is under to engage in a battle for atonement, and thinking through the reward God has given him for his victories by closely uniting him with the spirit, through which he comes in touch with the Divinity. If each one of us wished to observe what happens to us every day, we would be aware of the truth of what I have just said.

The fall of Adam is described in the Scriptures, where it is said that God had told him to eat all the fruits of the earthly paradise except the fruit of the tree of life and of knowledge of good and evil. The tree of life was none other than the leader of the demons, which is the tree of the life of evil for an eternity. Indeed it was for having eaten of its fruit, or for having retained an impression of his evil thought, for, as I have said above, Adam was a pure spirit who did not eat or drink any elemental food, but was nourished by food totally divine and spiritual in nature. The forbidden fruit was none other than the demonical thought Adam received and which brought him death, by depriving him of divine spiritual communication, and with which, together with his followers, he attacked the Divinity.

It was this terrible crime which made him aware of his nakedness, because no sooner had he committed it than he was deprived of his body of glory and banished from heaven, or from the earthly paradise, and he came to crawl on earth like the rest of the animals. Adam felt inconceivable uneasiness in his material form. The good companion spirit incessantly showed him the horror of his crime by constantly showing him his image. Adam felt the most bitter sorrow and ~~began his penitence~~ which lasted forty days, during which, with his companion, he did not cease to bemoan his crime. This first cult of atonement was inspired in Adam through our divine master, Jesus Christ, under the name of Hely, who himself offered worship to God, his father, so that man, or the minor, through the justice of the Eternal would not be subjected to eternal privation. Without this worship by the divine man, Adam would not have been able to do penitence for his crime, and would have remained the most minor of demonical minors, for his penitence or the pain of sin, can never come directly from the one who has committed it, since he is then in a state of death; it is always passed on to him through the Holy Spirit. It is his union with the Holy Spirit that works his merit, and it is through it that he acquires all the enlightenment on the most effective means for obtaining the remission of his sins. Now, there always has to be a mediator between God and the sinner, for God, being unchangeable and having condemned all sinners to eternal death, definitely has to find a righteous person who will take on the burden of death to which all sinners are condemned. This is why one can see the necessity of carrying out justice, mercy and reconciliation, which Jesus Christ, our divine master, came to fulfill in the middle of time on behalf of Adam and his descendents who would open themselves to it, for Adam, through his prevarication, finding himself dead in eternal privation,

would never have been able to come back to life if Jesus Christ had not taken away from this wretched being the burden of the justice of the Eternal under which he was suffering, by offering himself to God, his father, bearing the whole burden of the crime of Adam and his descendants. Without the justice of Jesus Christ, Adam would never have been pardoned for his crime and would never have achieved reconciliation, for he would not have been fit to receive the communication of the Holy Spirit. Thus it was absolutely necessary, in order for Adam to begin a cult of atonement, that his divine mediator, one of his descendants, should already have offered himself as a sacrifice for atonement for the same crime. This act of justice by the divine man on behalf of Adam must make us think what kind of cult God expected from his first man on behalf of the prevaricating spirits, for, on coming into the world, Christ said: "I am the true Adam".

The shape of our first father did not change after his prevarication, the shape was similar to that of the glorious form(3) he had, relative to the equilateral triangle which God had conceived of to be the image of the head of the universe. The cult that Jesus Christ offered on Adam's behalf enabled him to perform, even in his form of visible matter, a temporal spiritual cult which led him to his perfect reconciliation, and which he passed on to his descendants for the same purpose. Adam had changed his form, for in the beginning he was in a glorious, all-spiritual form and he came down in a tenebrous form of passive matter; but the shape is exactly the same, it contains the equilateral triangle in its extremities.

The body of man is divided into three parts: the first is the head, the second is the chest and the third are (sic) the bones(4). These three parts are joined by cartilaginous ligaments which can be taken apart without breaking the bones. Again we see the ternary number: the bones, the blood and the flesh, which, with the three divisions, enable us to see the senary number, or the 6 thoughts the Eternal used for the creation of the universe. One also finds the senary number in the three essences which make up the body of man, and the three angles of the equilateral triangle, giving six; by adding up these two numbers, we have the number 12 or 3, which shows us that the body of man is the act of the spirits of the central fire axis, bearing the ternary number and all of whose work should bear that number.

One might perhaps ask me if the laws governing Adam's body of glory are the same as the ones governing his body of visible matter? I would reply that a being which changes in action must also change its laws. At the outset, Adam had a wholly divine spiritual action, for he was in no way mixed with the temporal. Consequently, his law was purely spiritual, whereas, in his body of matter, his action being extremely limited and subject to the temporal, his law was changed from a pure and simple spiritual law to a temporal spiritual law, which made him into a being of privation, for bodies are always chaos, or darkness, to the spirit. This proves demonstrably that the form of matter which Adam is subject to by a decree of the Eternal, was made to serve as a prison for him and to make him feel, for the duration of his stay in this form, the penalty for his crime. It is through the various sufferings that he has endured in this form of passive matter that he has partially satisfied the justice of the eternal; thus one can see why it is absolutely necessary for the minor here below to endure the punishment of the soul, body and spirit to atone for the mistake of our first forefather.

In the continuation, we shall go into more details concerning the prevarication of

Adam. I shall for now speak of the bodily structure which operates for the purification of sin. I will give as an example a bar of iron which is removed from its die or from its mine. Is it not true that it is full of unrefined, dirty parts, preventing it from being used for any purpose? What does one use to turn it into a pure enough state to be able to retain the various forms one wishes to give it? One uses the fiercest peat fire, of which the dense, dirty flame attracts all the parts which are of its nature, whereas another, lighter charcoal gives a pure flame which, through its action, being superior to that of the fiery content of the peat, removes all the dirty parts which the other one attracts, since it is of the same nature. The fire of the charcoal has a far more active movement, and as it detaches the dirty particles, it communes with the vehicles innate in the fire and gives it considerable movement, to the point of imparting to it its fiery colour. Now, as soon as it has attained this colour, it is sure proof that it is in direct contact with its superior fire. Then this great fiery activity is stopped with water, restoring the iron to its natural purity, and it is ready to be employed for the uses of its law.

In this raw body you see what happens in the body of man, the most favoured of the gifts of nature, such as Adam was, as soon as he had come down into his body of matter, which was the body of sin, through the malediction God had cast on him and on the whole earth. The body of Adam was earthly, and thus full of impure, unrefined parts and stains which his enemy had given it. What did God use to purify this repentant, penitent and pleading man? He used the fires I spoke of in the comparison I made: one good, originating from the all-powerful action of the Holy Spirit, whose holiness, purity and action, acting in all its effectiveness on the form of this first man, imperceptibly removed the dirty and foreign stains which the spirit of darkness had caused, whereas this evil spirit, which continually assaulted him, attracted to himself what was of his nature.

What were the vehicles of his nature? Faith, hope and charity, innate in Adam through the Eternal. It was on these faculties of man that the Holy Spirit constantly breathed to remove the stain of Adam's crime, whereas the evil spirit counteracted on his side to retain him in his throng. Now, we see that all Adam's worth was to be united to the Holy Spirit through faith. It is through faith that he removed, by the fire of the Holy Spirit, all the stains which were in his soul and in his form, and that he achieved his reconciliation by presenting his soul and form to the Eternal in its radiance of whiteness, purity and innocence, as its divine spiritual nature required.

Let us then not cease, my brothers, to work on ourselves to become persistent in the faith, for it is the only way to obtain the remission of our sins. We can well see that the greatest acts of humanity are nothing without faith, for it is not these acts which unite us with the spirit. It is only through faith in Jesus Christ that we are saved; it is through this faith alone that we close the lion's mouth; it is through this faith alone that we have knowledge, hope and charity, which is the centre of all virtues: without it, we have nothing.

NOTES

(1) A system of religious belief and worship.

(2) Eve.

(3) Beware of the different meaning of the words shape and form. Shape is relative to the basic triangular pattern, whereas form relates to the spiritual or physical expression of the shape.

(4) The martinist way of division of the body into three is the head, the chest and the abdomen, each having two mobile members, the head: upper and lower jaws, the chest: the arms, and the abdomen: the legs, making up the senary number. Then comes the other division into the bones, the blood and the flesh, also making up the senary number together with the three main divisions.

FRATERNITAS ROSÆ CRUCIS

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No 188

THE TREE OF LIFE

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." Genesis, ii, 9.



THE veneration of trees is so ancient that its origin is lost in the obscurity of man's primordial history. Therefore it is not at all surprising that we should find the creation of trees mentioned in the *Genesis* account of creation as a prominent factor in that traditional process.

Trees have been assumed, from remotest antiquity, to enshrine a kind of divinity; to have, as it were, a deific nature and character of their own. For this reason trees were worshipt and Tree Worship was one of the earliest world-religions. Vestiges of this ancient tree worship are seen as persistences in Druidical rites, and even the Christian Church uses trees in a deeply symbolic sense, especially at Christmas, the Yule season, and during the old-time May festivals.

Veneration of trees still persists among some Asiatics. In some races of these Orientals both males and females were actually *married* to trees of alleged opposite sexual polarities. Such marriages do not interfere with the ordinary human marriage and its normal relationships, but each individual so married to a tree, is assumed to receive special protection from the tutelary deity represented, first by the tree as a tree, second by the species of tree (*Group Spirit* idea), and third, by the locale of the tree. So a triad of divine influences is assumed to be brot to bear upon the fortunate individual who is husband or wife to a tree.

It is not difficult to see wherein the essential mystery of the tree would appeal powerfully to primitive instincts, and even as our own culture broadens, we are learning to accord a degree of respect to trees that is not based solely upon economic considerations or the propaganda of reforestation.

When we see a tiny shoot emerge from the darkness of earth, from an invisible source, and by even, rhythmic, yet really rapid stages, develop from shoot to stalk, from stalk to sapling, from sapling to trunk, assuming its varied coatings of bark, rising to majestic height, and demonstrating its ability to successfully combat the elemental nature forces swirling peacefully or raging tempestuously about, it, as the case may be, we too, feel a sense of awe, as if beholding for the first time, a wondrous miracle.

Having graspt the rudiments of the mystical life cycle suggested by the tree and its evolution, and with the example afforded by the trees everywhere about him, Man was not slow to adapt the general concept to the

more intimate processes in his individual as well as his generic life. What is more, as man's primal efforts at realizing the mystery of life itself have shaped his religious and philosophical concepts and expression, so it is quite natural that the scheme of life energy as illustrated by the tree, should have found expression in the secret or mystical doctrinalia of his higher intellectual and spiritual affirmations.

The Kabalists found the tree *schema* most excellently adapted for the expression and projection of their concept of the Divine Emanations. The *Sephirothic* Tree of Life is well known to all well informed students of the occult or mystical sciences and the reasonableness of its development has an distinct appeal to our intelligence, even tho the body of the Kabbalah itself be not so readily accepted.

The *Sephirothic* Tree of Life shews the progress of Divine unfoldment in manifestation and the projection into visible manifestation of the *En Soph*. Beyond the Ten Sephiroth or Emanations, *En Soph* is, in itself, a Trinity, *En. En Soph*, and *En Soph Aur*, which is explained in a previous lesson.

The Ten *Sephiroth* are ten veils of Divinity, which the aspirant must learn how to rend before he can enter the *Sanctum Sanctorum* and stand before the Real Presence of the *Shekinah*, which only the Pure in Heart can lawfully attain. The Kabbalistic Tree of this Sephiroth conceals the mystery, the thread of the invisible energy streaming from the darkness of chaos into manifestation and light, bearing the Divine Attributes which are operative before our consciousness.

In some Kabbalistic systems the *Emanations* proceed from *Kether* to *Malkuth*. In others, from *Malkuth* to *Kether*, according to the interpretation sought. This reminds us of that other Tree of Life, famous in Norse mythology, *Ygdrasil*. In some legends, this tree has its roots in heaven and its branches and fruits upon the earth, the symbolism of which will be quite obvious. In stricter renderings, it is the tree, the roots and branches of which bind together the heaven, earth and hell "and from which all the tribes of Nature derive nourishment; literally, the bearer of *Ygg* or *Odin*." On the top of the tree an eagle perches. Between the eagle's eyes rests *Vedfolner*, the hawk. Herein is an Egyptian trace.

According to Anderson§, "*Ygdrasil* is one of the noblest conceptions that ever entered into any scheme of cosmology or human existence. It is, in fact, the great tree of life."

The roots of *Ygdrasil* are assumed to penetrate the three vast realms,—first, "of death, where, in the well *Hvergelmer*, the dragon *Nidhug* and his brood are ever gnawing at it; second, that of the giants, where, in the fountain of *Mimer*, is the source of wisdom; third, that of the gods, *Asgaard*, where, at the sacred fountain of *Rud*, is the divine tribunal, and the dwelling of the Fates." (*Encyclo. Britt. 11th Ed. Vol. xxviii, p. 920.*)

As the Kabbalistic Tree conceals the essential mystery of *Israel's Secret Doctrine*, another expression of the Tree of Life is found to similar purpose which emerges a bit more definitely from the realm of abstraction but not wholly into the light of objective manifestation, for its activities are not subject to examination by anatomists or physiologists. Thus far, the blossoms on the Tree of Life just alluded to, which expresses the *Hindu* concepts, are the *Chakras* which are assumed by occult scientists to be operative in the etheric and astral counterparts of the human physical vehicle. The fruits of the Tree of Life are the virtues manifested as the buds and blossoms, or *chakras*, unfold.

Like the *Sephiroth*, the *Chakras*, according to the Hindu system, are ten in number, allocated in the human economy as follows; the top of the head, between the eyebrows, at the throat, in the heart, at the spleen, in the solar plexus, at the spinal base. The three remaining *chakras* are located in the lower pelvic basin. It is believed by certain occultists that these last three *chakras* are not brot into use except thru Black Magic. Ordinarily it is taught that by virtue of these *chakras*, properly awakened, the aspirant gains knowledge of the astral spheres of being thru the clairvoyant vision.

Our physical vehicle is the one we have brot nearest to perfection in the course of our evolution thus far. Next comes the etheric and astral vehicles or instruments. The physical body is equipt with functioning organs which we have studied thru anatomy and physiology. Our etheric and astral bodies also have their organs, not in the same sense of solid objectivity, but on the etheric plane, as seeming vortices of force-energy. These vortices of impalpable attenuated spirit-substance serve as the links between the physical vehicle and its spiritual counterpart. It is thru these links that the energy of the spiritual world is transfered and transmitted to the body of matter that we know so well, in the phenomenon we call "life."

These *vortices* are what our eastern Brethren call *Chakras*. Like the Kabbalists, they note ten such centers or *Chakras*. Rosicrucians distinguish twelve, two of which have come into manifestation since the early Aryan classification was formed many centuries ago. From our occidental, and possibly more practical viewpoint, we regard these *chakras* as vortices for in this form they exhibit their power according to a natural law that we can readily understand. But to the eastern sense of imagery, they appeared as *flowers*, more especially as *buds*, because in their present status in normal humanity, they are in bud formaion, like a vortex not fully expanded by its energy.

At present, as stated, the *chakras* are unopened, or at least only partially opened, hence they have been called *buds*—"lotos buds" or flowers. The simile is perhaps justified, not because these *chakras* really look like flowers in the least, but because the term lends itself readily to a reasonable method of explaining them. As they awaken, they expand. This is why the lotos has always been used by orientals of all races, as the simile of the womb, of the mother, of Mother Earth, of the Divine Mother, the *Marys*, *Maya*, etc. Moisture and warmth cause that which is germinating in the womb to expand it. Finally it opens and its fruit is given to the world.

In due time, when our spiritual vehicles have developed to a much greater extent, we shall enjoy the results that will accrue from our awakened or unfolded lotus flowers or buds. At present, in our partially awakened status, we enjoy only the faculty of intuition, except in instances where, by careful preparation and scientific process, one has succeeded in awakening and functioning one or more of his *chakras*. Rarely will one be found who has succeeded in functioning more than two or three of them. In still rarer instances, several *chakras* have been stimulated into partial and even full activity, and then we have the spectacle of a true Master, Messenger or Avartar.

The *chakras* are composed of the material or substance of the astral world, motivated by the energy of the etheric world. Unawakened, they may be likened to buds which embody the patent potencies of specific activity. Stimulated by the warmth of the Akashic or astral Fire and the moisture of the psychic "*humors*", both applied thru proper developmental processes, the "lotus buds" begin to expand, somewhat as a vortex in water, a sand storm or other vehicle expands from its focus as its energy is releast. In the process of expansion its streaming energies, which can be seen only by the "clear" or clairvoyant vision, are somewhat like the petals of the lotus and the individual *chakras* are distinguisht by the number of their petals, which vary according to the relative importance of the *chakra* noted or observed.

It is not easy to unfold these *chakras*. A great deal of patience and much meditation of a very special kind is needful. There are no short cuts or quick methods. Development of the spiritual vision is a process that has to work thru physiological functions as well as the more purely psychic. Therefore, it becomes a matter of organic development as well as spiritual. In the meantime, the aspirant is conscious of "flashes" of vision, hearing or prescience, that are new to him and therefore stand out distinct from his normal experience.

The seven *chakras* ordinarily taught by the Hindu system, in the order of their location from the head down thru the body, are as follows:

Chakra 1. Ajna—Two Petals

Location: Centered between Eyebrows.

Dominant Tattwa: *Manas* or Mentalism.

Dissolved Tattwas: *Mahat* or the *Sukshuma Prakriti*, otherwise known as *Hiranyagarbha*.

Chakra 2. Vishuddha—Sixteen Petals

Location: Spinal center of region of throat near Larynx.

Dominant Tattwa: *Akasha*, space sense, stimulus of hearing.

Dissolved Tattwa: *Shadba*—sound; hearing, (organ of) and the Mouth (organ of action).

Chakra 3. Anahata—Twelve Petals

Location: Spinal center of Heart or Cardiac region.

Dominant Tattwa: *Vayu*—movement in ordinary. Tactile sense of touch.

Dissolved Tattwa: *Sparsha*; touch and feeling; Penis, organ of action. (?)

Chakra 4. Manipura—Ten Petals

Location: The spinal center of the navel region or Solar Plexus.

Dominant Tattwa: *Tejas*; sight sense, form and color, also sense of expansion; heat production.

Dissolved Tattwas: *Rupa*; form and color, sight (eye) sensation, (Anus organ of).

Chakra 5. Svadhishtana—Six Petals

Location: Spinal center for pelvic region immediately above genital organs.

Dominant Tattwa: *Ap*; stimulus of contraction, operative thru sense of taste.

Dissolved Tattwas: *Rasa*; (taste) Hand is the organ of action.

Chakra 6. Muladhara—Four petals

Location: Spinal center for pelvic region immediately below genitals.

Dominant Tattwa: *Prithivi*; stimulus thru the sense of smell. Operative as cohesiveness.

Dissolved Tattwas: *Gandha* (smell). Organs of action are the Feet.

Chakra 7. Sahasrara—One Thousand petals

Location: Top of the Head, or "Causal region."

Dominant Tattwa: Abode in bliss, of *Parama Shiva-Shakti. Ishvara.*

The foregoing tabulation gives the list of the seven principal *chakras* (*Padmas*), to which may be added the three which are seldom awakened in the present wave of human evolution, *Lalana*, at the root of the palate, and having two petals; above it the *Manashchakra* with six lobes, corresponding to the Cerebellum and Sensorium; and *Somachakra* above *Manashchakra*, having sixteen petals, comprising the centers in the middle of the Cerebrum, above the Sensorium.

Ancient Hindu physiology and anatomy would be ridiculous if it were not offered so seriously, therefore we must make every effort to correlate the *chakras* with the Rosicrucian, Kabbalistic, and Physiological Trees of Life, in order to understand how closely they really do apply in spite of the differences between the Eastern and Western Wisdom Schools. The correspondence is so remarkably close as to furnish excellent proof that mankind, tho widely separated racially, has, nevertheless, been able to receive the message transmitted to him thru the Hierarchical Ray under which he individually and collectively functions in a given mortal experience.

When we note such an actual correspondence, wherein the theoretical is reduced to a minimum, we may safely assume that an important truth of a very real and vital nature streams thru the general fabric, one that we shall do well to understand and personally apply.

Note the further correlations:

	<i>Rosicrucian</i>	<i>Sephirotic</i>	<i>Physiologic</i>	<i>Hindu</i>
1	Pineal	Kether	Pineal	Sahasrara
2	Pituitary	Chokhmah	Pituitary	Ajna
3	Larynx	Binah	Thyroid	Vishuddha
4-5	Two Mammae	Chesed	Parathyroids	
			Carotid	
			(Secondary influence)	
6	Heart	Geburah	Thymus	Anahata
7	Solar Plexus	Tiphereth	Parasympathetic	Manipura
			Pancreas	
8	Spleen	Netzach	Spleen	
9	Gonads	Hod	Gonads	Svadhishthana
10	Spinal Base	Yesod	Coccygeal	Muladhara
11-12	Two Knees	Malkuth		

The *chakras* have distinctive colors, which indicate their status as intermediaries between the physical and spiritual vehicles:

<i>Chakra</i>	<i>Color</i>	<i>Tattvic color</i>
Ajna	White	
Vishuddha	Smoky Purple	White
Anahata	Red	Smoky
Manipura		Red
Svadhithana	Vermillion	White
Muladhara	Crimson	Yellow

In the Hindu system, the *chakras* are aligned with the spinal axis. The vertebral column is itself divided into five sections. Beginning at the base, the coccygeal, with four rudimentary vertebrae; the sacral, with five united; the sacrum; the lumbar, with five; the dorsal, with twelve, and the cervical with seven vertebrae. There are thirty-one spinal and twelve cranial nerves, both afferent and efferent, sensory and motor, sensate, and stimulate. With these nerves, the *chakras* have contact thru the *Nadis*, which are not material nerves, but the subtle, impalpable radiations from the *chakras* that contact the physical nerves on the manner of induction apparatus.

Within the spinal column, the cord is divided into two halves, symmetrical, connected by a commissure having a minute central canal. Cerebro-spinal fluid fills this canal or tube which is the hollow vestige from which the brain and cord were originally evolved. Consonant with these three factors, the two cord-halves and the canal, are the *nadis* known as the *Shushumna* or chief, with the *Ida* and *Pingala* on either side.

The *nadis* large and small are the channels thru which *Prana* is drawn. This *Pranik* energy is the power that awakens the bud to full bloom as it were. Altogether, they form still another Tree of Life on the astral plane, known as the *Ashvatta Tree*. Pale *Ida* affines to the Moon, while red or ruddy *Pingala* is associated with the Sun. The sun, in Hindu symbolism, under some aspects represents poison, while the Moon indicates nectar. From the *Muladhara*, the three chief *nadis*, *Ida*, *Pingala* and *Shushumna* rise, the first two intertwined about the third, the prototype of the Caduceus of Hermes. The Physiological and psychological system in synchronous function form the Tree of Life in the human body.

The *nadi* from the right testicle extends to the left nostril, while that from the left testis reaches the right nostril. Both make a plaited knot called *Muktatriveni* in the space between the eyebrows. *Pingala* conducts the positive solar current; *Ida* conducts the negative lunar current, hence the terms "heating Sun" and "cooling Moon" in some literature.

The *chakras* are really centers of consciousness (*Chaitanya*). So *Kundalini*, resting at *Muladhara*, the root of *Shushumna*, in the region midway between the anus and the genitals, is a force that manifests, as it rises, thru centers and therefore states of consciousness, which are colored accordingly. Until and unless *Kundalini* rises, the *chakras* in the bud state are assumed to hang, flower-like, with their heads downward. Where *Kundalini* is born, is the meeting place of all the *nadis*.

The Four elements make contact with the *chakras* thru the sense avenues with which they enter the body. Thus "Ether is in the ears, air, skin; Fire in the eye; Water in the tongue and Earth in the nostrils." As each *chakra* is a center of consciousness, all of them collectively form a greater body of consciousness. Ultimate consciousness is assumed to be of two kinds, "Supreme Consciousness" or the fanciful "Isle of Gems" and "Infinite Consciousness" or the equally fanciful *Ocean of Nectar*."

With each *chakra* are associated moral attributes or qualities known as *Vritti*. The *Vritti* of *Svadhithana* and *Manipura* are believed to be all evil, those of the *Anahata* mixt, those of *Lalana* unusually and dominantly good, those of *Somachakra* especially so. In other words, the moral qualities improve as the *chakras* unfold during the rise of *Kundalini*. Also, as *Kundalini* rises, the *Tattvas* of each *chakra* are dissolved in those of the next higher grade or center.

When *Kundalini* passes thru the *chakras*, not only are the lower *Tattvas* dissolved, the *Vritti* also are eliminated, so that perfection becomes a process of progression. Formerly the aspirant was required to propitiate 360 deities before he could hope to open up his *chakras*. These 360 deities however are assumed to represent 360 distinct light rays, which correspond to the olden 360 days of the year.

The vertebral column was known to the Hindus as *Merudanda*. Being the supporting axis of the human body or microcosm, it is the prototype of the legend of Mount Meru supporting the Earth, a legend familiar to all well read Rosicrucian, Theosophic and mystical students. The end of the spinal cord is known as *filum terminale*, and there, at its base, *Shushumna* is closed by *Brahmadvara* (Gate of Brahman) at which *Kundalini* knocks, and which it has to open by great power before it can begin its upward serpentine journey. *Shushumna* ends in the ventricles of the brain. Similarly, the spinal cord enters the fourth ventricle.

Dr. Brojendranath Seal's appendices in Prof. Benoy Kumar Sarkar's work, give a good idea of the influences exerted by the several *chakras* of importance, which manifest in our objective consciousness. While not quoting them in full, we may offer a careful abstract; "*Muladhara* or the sacrococcygeal plexus is the source of a massive pleasureable aesthesia; voluminous organic sensations of repose. *Svadhishthana* the sacral plexus is concerned with the excitation of sexual feelings, and accompaniments of lassitude, stupor, cruelty, suspicion and contempt. *Manipura* (*Manipuraka*), the lumbar plexus, concerns itself with the sympathetic nerves, in the production of sleep, thirst, passions, jealousy, shame, fear, stupefaction.

The *Anahata* or cardiac *chakra* is the seat of the egoistic sentiments, hope, anxiety, doubt, remorse, conceit, egoism, etc. *Vishuddha* (*Bharatishthana*) at the junction of the spinal cord and medulla, controls and regulates the throat, larynx and organs of articulation thru media like the pneumogastric nerve. *Lalana chakra*, opposite the uvula, is concerned in the production of ego-altruistic sentiments, affections, self-regard, pride, grief, regret, respect, reverence, contentment. *Ajna chakra* holds sway over command of movements. *Manaschakra* deals with peripherally initiated sensations, as in dreams, hallucinations and visions. *Somachakra* is the seat of altruistic sentiments and volitional control, i.e., compassion, gentleness, patience, renunciation, meditateness, gravity, earnestness, resolution, determination, magnanimity.

Sahasrara, the thousand petalled, was assumed in the Hindu system, to be the highest seat of *Jiva*, the soul.

By some orientals, the *chakras* are assumed to be centers in the spinal cord itself, concentrating certain independent forces therein at various stages of the cord. The petals of the lotuses are designated by certain Sanskrit letters. Each letter represents a definite sound. Sound is assumed to produce form. Form is associated with color. *Kundalini*, as a form of the Supreme *Shakti* who supports all breathing creatures and the source, from which all sound or energy, whether as ideas or speech, manifests." This gives us some idea of the power which may be conveyed to the physical organism and sensorium thru the *nadis*, as *Kundalini* ascends, for *Kundalini* is said to be composed, in its body, of the fifty letters or sound powers.

This subject of the *chakras* is amplified by the Hindus in a wealth of detail that is impressive, but not at all convincing to the well informed twentieth-century student with a modern understanding of physiology, anatomy and psychology back of him. There is a very good reason for distrusting the highly colored claims made for these centers of consciousness, so-called. First, the idea did not originate with the true Hindu religion as such. The *chakra* plan is essentially *Tantrik*. The orthodox Hindus would not even touch a dead human body, much less dissect one, and the Hindu notions of anatomy, are, to put it mildly, rudimentary. "But of all the Hindu *Shastras* extant, the *Tantras* lie in the greatest obscurity. . . . The *Tantrik* theory on which the well known *Yoga* called *Shatchakrabheda* is founded, suppose the existence of six main internal organs, called *Chakras* or *Padmas*, all bearing a special resemblance to that famous flower, the lotus."

"Such is the obstinacy with which the Hindus adhere to these erroneous notions, that, even when we show them by actual dissection the non-existence of the imaginary *chakras* in the human body, they will rather have recourse to excuses revolting to common sense than acknowledge the evidence of their eyes."

With the above rather strong rebuke to our Hindu friends, we cannot agree, for the anatomist who knows nothing about the esoteric side or aspect of natural laws cannot be expected to admit the existence of anything he cannot demonstrate with scalpel and scissors. No claim has ever been advanced,

to our knowledge, that the *chakras* were *de facto* organs in the physical sense. On the contrary, quite the opposite. Psychologists of the more serious type admit the existence and function of some sort of psychical centers which harmonize with the known phenomena accorded to the several *chakras*.

Those who have used reasonable methods of arousing the *Kundalini* have observed notable phenomena in their own consciousness and their own lives that certainly did not manifest before beginning the process. Proper development undertaken in all sincerity and faithfully persisted in has never yet failed to produce results according to temperament, personal health, constitution and individual gifts. Self-control and the cultural awakening of the *Kundalini* has proved beyond all peradventure of doubt, the existence of a tremendous force at the spinal base, which the aspirant can feel rising within him as the force grows more powerful and increases in strength. It is a matter of conscious progression.

The rather fanciful and highly imageried concepts of the *chakras* by the Hindus, merge nicely into the modern Rosicrucian concepts of the psychical or spiritual centers in man, and both agree, not only with the Divine Attributes as symbolized thru the *Sephiroth*, but align perfectly with the modern knowledge of endocrinology, which must always be taken into account by the scientific occultist.

Whether we call them *chakras*, *padmas*, lotus flowers or buds, *sephiroth*, emanations, psychic centers or glands, we have developed sufficient proof of the existence, at the points ascribed in the human body, of plexuses or centers of force and energy, which manifest not only in our physical expressions but also in our mental, intellectual and spiritual consciousness. Therefore it is not worth while to quibble over words or terms, except in so far as we can clear up traditional phantasies and substitute factual conditions in place of them.

The principal fact is, that all the world religions of antiquity and philosophical systems offer evidence, that, regardless of anatomical considerations, earnest aspirants have, thru personal experience, found that in the process of striving for the higher life they have awakened a congeries or series of centers, physical or psychical, that have developed phenomenal results to them, results absolutely new in their several individual experiences. The plant begins with the seed buried in the darkness of the ground. It ends with the after-blossom-time production of seed in broad sunlight. The human creative system has its roots in the darkness of the lower pelvic regions, but it blossoms and produces its seed in the cerebral system in the broad light of the bodily sun or head of the human creature, most wonderful of all known natural creatures.

In the process of its growth, the great pole of conscious sensation and control, sexually creative at one polarity, mentally creative at the opposite extreme, is a wonderfully fine example of the Tree of Life planted in the Eden of the body. It bears its fruit in due season. It will bear better fruit as it is definitely, intentionally and consciously trimmed, nourished and tended by proper developmental work. The *Gate of Brahman* and the *Gate of Eden* are not dissimilar. They are identical. The serpent fire must force each Gate before it can rise, redeemed from its crawling coiling position, no longer condemned to be a serpent, but restored to the light of the bodily heaven, in its own former position near the throne of the Divine Emanation that is the Ego or real man.

As the *Kundalini* energy rises in the body, each *chakra* thru which it passes rises from its drooping position. The "bud" becomes erect. It swells, opens and a new source of light and power is born in the aspirant. Call it a psychic center if you will. The result will be the same. When the serpent fire has risen up the entire column, even tho each *chakra* be not fully opened, it will have responded, somewhat at least, to the new stimulus applied and its response will mean an activity of a kind not hitherto experienced by the aspirant, and of which he can have no possible doubt.

The phase of the *Yoga* dealing with the active awakening of the *chakras* is inextricably interwoven with theories of sex to a degree that makes a sane acceptance of the entire theory impossible. We have pointed out the way in which the occidental mind can accept the general theory involved, which can be considered apart from sex. What is more, in spite of the lofty tone of the ancient literature and the epics the well known conditions of womanhood

under Hindu influence and tradition, far from uplifting or honorable, account for the fact that in the *Yoga* only the male sexual faculties seem to be considered.

For instance, according to the summary made by Mr. A. Avalon, "According to the *Vedantic* scheme, earth is related to the sense of smell and phallus; water to the sense of taste and anus; fire to the sense of sight and feet; air to the sense of touch and hands; ether to the sense of hearing and mouth. In the order of successive merging of *Laya*, the feet occur in the same grade as water; anus in the same grade as fire, phallus in the same grade as air, and mouth in the same grade as ether; not, apparently, because there is any direct relation between earth and feet, water and hands, fire and anus, and so forth, but because these organs are in the same order of comparative subtlety as earth, water, fire and air. Hands are supposed to be subtler agents than feet; the anus a subtler agent than the hands; the phallus a subtler agent than the anus; and the mouth a subtler agent than the phallus. This is the order in which these agents are situated in the body, the hands coming second because they find their place between the feet and the anus when the arms are given their natural vertical position.

"Feet" are associated with "earth" because the latter alone has the power of support, and the feet rest upon it. "Water" is associated with the hands because the hands are used in drinking water. The word *Pani*, which means hand, is derived from the root *Pa*, to drink. Fire is associated with the anus because what is eaten is consumed by fire in the stomach, and the residue is passed out thru the anus, whereby the body becomes pure. "Air" is associated with the phallus because in procreation the *Jivatma* as *Priana Vayu* throws itself out thru the phallus. And so, the *Sbruti* says: "*Atma* itself is reborn in the son." "Ether" is associated with the mouth because by mouth sound is uttered, which is the *Guna* (quality) of ether (*Akasha*).

The speciousness of the Hindu argument and the reasons advanced by their pundits will not impress any one having the slightest knowledge of physiology, psychology or natural science. We have cited them, not in a spirit of controversy, but because, in a lesson of this nature, it is only fair to present all sides of the question involved. We may safely discard all the orientalism in the concept of the *chakras*, for we have shown that there is sufficient of factual conditions present to reveal a valuable esoteric principle that may be studied and practiced.

Sane development does not require unnatural sexual practices, postures or meditations. The cultivation of superb health is the first and best requisite. Then the mental and spiritual attitude must be added in equal importance. We may note, however, that even from the ethical standpoint, our virtues and moral attributes unfold, not at all unlike the lotus buds, as we advance in spiritual awakening, and that precisely the same progress and development of the inner vision is accomplished under a safe and sane system of culture as our eastern friends claim for the physical process of the *Yoga*.

The theoretical *chakras* find their actual counterparts in the tangible system of psychic centers, which are synchronously operative with the endocrine centers of energy. If it appeals more strongly to those with the eastern urge to call the latter "*chakras*," no harm is done, for it is simply a matter of choice between eastern and western terminology relative to the same fundamental principles. However, we can lay aside all sexual considerations and awaken our chakra-gland-centers just as powerfully and far more logically, in a manner susceptible of actual demonstration.

PROBLEM

Are you conscious of the activity of any special or particular center in yourself, manifesting objectively in your own personal experience?